

LIVESEY'S MORAL REFORMER

PRINTED AND PUBLISHED, WEEKLY, BY J. LIVESEY, 28, CHURCH-STREET, PRESTON.

No. 12.

SATURDAY, MARCH 24, 1838.

ONE PENNY.

DOMESTIC HAPPINESS.

SECOND ARTICLE.

LAST week I gave an article on domestic happiness, but in justice I am bound to admit that the representation it contains is one of but partial application. Many of those who might, and ought to enjoy conjugal happiness and domestic bliss, are living in a state of contention and strife. The fair flowers of nature are trampled upon, and open rebellion is kept up against the ordinance of heaven. Travel where you please, with a fair opportunity of judging, you will find that, in many instances, there is but little home enjoyment, and that in most cases it is checked and embittered with pernicious ingredients. The families of the rich, for instance, taken altogether, are by no means happy; and though there is less bustle and confusion than in the houses of the poor, yet a minute acquaintance with their affairs would convince us, that there are aching hearts beneath splendid dresses, factious interests and unhappy jarrings, where all seem calm and quiet. The straits to which some are reduced to keep up appearances—the insincerity of their conduct, imposed by the laws of genteel society—the high blood of their sons, and the pride of their daughters—the vexatious behaviour of their numerous servants—their routs of pleasure, and their perpetual visits—and their generally *artificial* mode of living—all these are hostile to the growth of real domestic happiness. Amongst the poor, family dissensions, and a want of household comfort, are so common as not to be concealed. Instances of husbands getting drunk and beating their wives—of wives ruining their husbands by idleness and excess—of parents absconding from their families—and of children breaking every restraint, and acting a lawless and turbulent part—are familiar to us all. If any person wish to be acquainted with these matters, and to see some of the most striking cases, let him attend the overseers' office on the days for granting relief, or the petty sessions, held by the magistrates every day. But the evil is not confined to these, for a great number of cases never come before the public; many men and their wives (to use a homely phrase) "live like cat and dog," and the matrimonial tie, which ought to be a pledge of happiness, becomes the bond of misery. Many who seem comparatively comfortable, neglect their children—to teach them is a task, and to bear their company a burden. On the week day they are consigned to the factory or the street—on a Sunday, at best, to the Sunday-school—and if advanced in years, to the depraving influence of out-door association. From whence should the branches derive their influence but from the stem? and it is from the parents that children ought to derive their best lessons. There cannot be domestic happiness while children act independently of their parents, nor will there ever be good children until parents themselves become their teachers. Ministers of religion should never cease to enforce this view till every fire-side becomes a seminary for instruction.

Domestic misery, in the main, arises from *ignorance* and *vice*; and these principally from the absence of pastoral instruction, and much of this may be traced to the religious systems of the day, which, instead of being formed simply to teach the people, and to diffuse piety and goodness through every grade of society, even to the most obscure places both in town and country, are formed

more to promote the popularity of sects, and to minister to the importance and secular interests of official men. As well might we hope for corn without seed, as the people to be good or happy without being properly taught. What can we expect from a young couple nurtured in the hottest beds of vice, whose ears have been familiarized to obscene and wicked language; who have had constantly before them an array of bad examples; whose work days have been spent in labour, and sabbaths in sloth and brutal pleasures; whose minds have never been impressed with the glory of God, the love of Christ, or the awful realities of another world—what can we expect from such, but that so soon as the perplexities and cares of housekeeping begin, their conduct should be exactly what we are every day doomed to witness?

Having maintained that domestic happiness is one of the greatest earthly blessings, as this may fall into the hands of some who may wish to be guided in these matters, I beg leave to offer the following hints:—I urge, in the first place, that man ought not to grudge any reasonable sacrifice to obtain this blessing. If he expect years of bliss, he ought never to complain of a few days of pain. Having preferred the married state, instead of a gay, flippant demeanour, he should learn to be steady and thoughtful. Having secured the affections of a woman, and flattered her with a view of the promised land, he should "do every thing in his power to put her in possession of it. Instead of clinging to his old associates; rambling abroad and pursuing the frolics of youth, he should rejoice with his wife, and find his greatest pleasure in improving his home. The first years should be spent like the seven plentiful years in Egypt—in laying up a stock against future want. Before the *bairns* begin to be troublesome, the house should be well furnished; and a little stock of money collected against a "rainy day." The wife should, therefore, put away her youthful airs; she is now a *partner* in the establishment; the *mistress* of the house, and should be deeply impressed with the responsibility of her station. I feel it is important to press this point, the first years of many wives of working men being so very ill spent. I have known young persons commence in lodgings, and in lodgings they have still remained at the end of three or four years. If your stock consist only of a bed, a couple of chairs, a table, and a few pots and pans, I would say to every couple intending to be married,—never commence your wedded life in lodgings. I could point out its injurious tendency in many ways. Never marry till, by your own industry and carefulness, you have a little to begin with, with which you can take a cottage of your own; this little will help you on, and every step you advance will increase your ambition to get a step higher. I am sorry to know that some girls, acknowledged good workers, upon attaining the character of a wife, become idle; or in the homely adage, "break their elbow!" For want of industry at the commencement, how often is the wife forced to the factory, or to the loom, at a time when, with two or three little ones about her feet, her sole attention is required to manage her family. Neither wife nor husband, therefore, should be idle, but co-operate in laying for themselves the foundation of future prosperity. *Saving* as well as *getting* is indispensable; *excesses* of all sorts must be avoided, and above every other, *social drinking*, whether at home or at public

houses, must be *detested*, as the *sure road to poverty, misery, infamy, and ruin*. A good beginning is the surest earnest of future success, and I have seldom known any fail to secure their own respectability and happiness, who have commenced and proceeded as I have here advised.

Some object strongly to early marriages; but though I am not of this school, I nevertheless deprecate ignorant and improvident marriages. The evils so common are not to be remedied by extending the period of marriage, but by teaching the partners, at a suitable age, their respective duties. I never meet wooing couples, though they be young, if the parties be well instructed, and act with discretion and judgment, without an emotion of sincere pleasure. Though in some instances, late marriages, and even a perpetual single life, may be honourable, yet I doubt whether the one or the other, especially in *towns*, is the greatest contributor to virtue. If our youth were under the direction of a proper guardianship, and were well instructed, we should seldom have to deplore the effects of early marriages, either as to health or morals; or to witness the conduct of parents, whose neglect of duty is followed by a rash interference, the bitter effects of which are often coeval with life.

I may here advert to the *unequal* and *injudicious* connections which are formed, even by those who are old enough to know better. When persons intend to marry, they ought to reason upon the importance of the connection, and the permanent nature of the tie; to listen to the advice of friends; and at least, to be so consistent as to pursue the course they have often recommended to others. If two be *unequally* yoked, how can they live together in peace? This *inequality* may refer to age, property, rank, religion, dispositions, and, perhaps, personal appearance. In most of these particulars, the baneful consequences of unequal marriages are so notorious as to render a formal statement unnecessary. Even ten years is a disparity in *age*, but what shall we say when we meet with a difference of from twenty to fifty years? Young women seem not less adepts at insinuating themselves into the graces of men old enough to be their fathers, than old maids are at ensnaring the giddy and thoughtless youth. And I may reverse it and say, that young men are not less foolish in taking to wife a woman as old again as themselves, than the old dotard of sixty is ridiculous in taking a girl of twenty. The *inequality* may be borne for a time, but, under such circumstances, besides numerous other evils, love is likely to "wax cold." Again, when a woman of fortune has been selected by a man who has none, so soon as he has secured her property, which was his *only* choice, is it likely that he will treat her as his *beloved* wife? In other cases, the party which brings the money is apt to put in a superior claim, and wranglings and contentions ensue. In every instance where money is the bond of union, affection will be fickle and lukewarm; and if poverty should succeed, it becomes totally extinct. There is so much family influence bearing upon the happiness of those who enter the marriage state, that a difference in *rank* is often followed by disastrous effects. It is much better for those whose education, manners, fortunes, and family connections, are nearly assimilated, to go together, than to risk, in these respects, the consequences of a dissimilarity. A difference in *religious sentiment* and *connections*, is one which, with the serious and well disposed, will be avoided, if possible. When I say a *difference*, I do not mean a mere *shade* of difference, but such a one as cannot be accommodated without a violation of conscience, a schism in family instruction, or frequent personal jarrings. In other respects where there is a liberal feeling, a conviction of the right of private judgment, and an abhorrence of bigotry, persons may agree to differ and still live happy. But after all, it is the best, for persons to marry those who are of the same religion. Courtships are attended with so little caution, and fears and suspicions lie dormant beneath the potency of prepossessive love, or else, I might add, that as much as possible *unanimity in disposition*, should be strictly attended to. If one be cheerful the other morose—one reserved, the other loquacious—one tidy and exact, the other slothful and careless—one meek and gentle, the other angry and

turbulent—one sordid and penurious, the other liberal and free—one intellectual, the other barren of information—one religiously inclined, the other a thorough worldling in disposition—if these, or other disparities exist to any considerable extent, should they not entirely destroy the peace of the married pair, they will considerably diminish their pleasures. Though Solomos says, "favour is deceitful, and beauty is vain," it is a matter not to be entirely overlooked. But as *personal attractions* often strike the first dart, in this also, the admonitions of reason should be faithfully attended to. It is true, charms sometimes meet charms, and the second rate are often left for their like; but when other properties are fairly balanced, this arrangement is less important. A wise man will always prefer the qualities of the *mind* to those which are merely external, and set the highest value upon "the ornament of a meek and quiet spirit."

To those whose lot is cast, and who may have fallen into some of the errors I have named, I can only say, try to make the best of your bargain. You may regret the step you have taken, but if you had made any other choice, possibly you would have done worse. Remember, it is a mixture of evil that gives a zest to that which is really good. But I would sincerely entreat those who are yet untried, to be cautious. There is nothing that has a greater influence in destroying domestic happiness, than the choice of an improper partner. Marriage has been described as

"—a lottery where their lies
More than a hundred blanks to one good prize!"

but I think this view is not correct. I do not think the blanks so far outnumber the prizes, or that a lottery is a fair comparison of marriage. And it may be this unfair representation—that makes tickets so plentiful, and purchasers so few! Let young candidates for the wedded state, act sincerely, prudently, and in the fear of God; considering well the momentous consequences depending upon this single step. Let the fault of those who have got blanks be attributed to themselves; but let not others, who see disposed, be deterred from endeavouring to obtain a "capital" prize.

"I HAVE MORE SENSE."

"Yes, yes, I have more sense," said Mr. Moon to his children and friends, as he enjoyed a social evening with them, amidst the beauties, and glories, and blessings, which his recently altered, cleared, and strengthened mental vision had brought within his view. "I have more sense than I possessed in former days, and therefore I see, and think, and act differently, and know by actual experience, that there is an overflowing abundance of happiness for man on earth, and that too within his reach, and at his command, if he only employ the means so profusely supplied for ensuring human enjoyment, by that great and good Being who made man for happiness."

"You have then, now found," observed one of his friends, "that it is with the mental eye, as it is with the bodily, its own condition, and the nature of its aids for examining surrounding objects, determine the aspects which they shall present, and the influence they shall exert."

"Just so. Things around, are to me totally different from what they used to be, simply because I am totally changed. Men, I now perceive, make for the most part, their own misery and happiness."

"True," interposed his daughter, "my dear mother has told me a thousand times, and a thousand to that again, that she might have made herself as wretched as the most pitiable being on earth, if she had consented to look at things through the same medium as too many others did."

"Or as I foolishly did," eagerly interrupted her father, "and were it not for the pure selfishness of the wish, I could with my whole heart and soul say, oh! that your affectionate mother would in reality come again and dwell amidst her family, to witness the entire alteration for the better, which has taken place in my mind. I never knew her worth till after this change. Never before did I look upon her in a proper light, and consequently her true character was to me quite unknown. I judged

her by a standard within my own breast, and this was false. Her feelings I viewed through my own, and these were earthly exhalations all gross, and dense, and foul, through which all objects were seen distorted, exaggerated, and spectralized. Loveliness thus became loathsome, goodness seemed ghastliness, beauty was beastial, and creation's sublimities, man's noblest deeds, and God's best gifts were all imbedded in a scene of horrors, stretched over a world of woe. Ah me! what a dreadful misuse of internal vision was this. No marvel that I was miserable, amidst even gaiety, jollity, and revelling. I had what I merited. But henceforward I will seek a different reward."

"And we intend father," said his son James, "to give all the aid in our power, to enable you to find it, do we not sister?"

"Certainly," replied Jane; "and I am quite sure that in giving that aid we shall best consult our own good. My departed parent used to maintain, and my little experience testifies that she was right, that in promoting the happiness of others we most effectually secure our own. And if this be true as a general rule, it must doubtless apply with more than treble force to the mutual exertions of children and parents, brothers and sisters, husbands and wives, to augment each other's joy."

"Now that is right sound doctrine," said Mr. Long; "and you deserve a good husband, and soon too, for entertaining sentiments so noble. Do you not think so, Mrs. Long?"

Not only did the last speaker obtain the cordial concurrence of his own better half, but of the whole company, who unanimously agreed that if male and female become in the least sense of the word one,—that is one as rational beings,—one in mind, heart, and co-operation,—one in the unity of intense desire to render one another happy, and to lessen and soften the sorrows and pains that cannot be averted,—then the conjugal state is truly one of earthly blessedness, and therefore a condition for which a young person of either sex may consistently, with the highest principles of both reason and virtue, cherish the most ardent wish.

"But why is it," inquired one of the party, "that so many repent bitterly that they have indulged that desire, after they have attained its gratification?"

"That question," said Mr. Moon, "I never could, till lately, answer. But now its solution seems to me the easiest thing in the world."

"Be so good then as to favour us with it," was the request preferred by several voices at the same time.

"Well, you will all admit that the reason why none of the troubles of other beings, nor the cares which await themselves, ever meet the view of a fervid young couple on their wedding-day, is, that the present gilded scene completely fills up the whole field of their mental vision, just as these two sovereigns (holding one at that moment before each of his eyes) exclude all other objects, and cause me to see nothing but gold. But now I remove these sovereigns, and use in the same way, in their stead, two pieces of lead, and I can see nothing else in the universe but that dull metal. In exactly the same way the mind places before her eye, a diamond decked pathway, along lawns of gold, and gardens of flowers, and groves of spices, sunshine and song, and sees nothing else in this lower world. Or she fills up her view with a thunder cloud, enlightened by the fires of a volcano, and then insists that no other object lies within the range of mortal ken. I am now fully convinced that the mind illumines or veils the external world—makes it good or bad, a blessing or a bane—hence two persons, amidst the very same worldly means and circumstances, and sitting in the same room, may be the one highly happy, the other extremely miserable, the one as it were in paradise, the other in pandemonium."

"Really, my good friend," says Mr. Joy, "you are become a lecturer on moral philosophy, and capital matter you supply us, for which I am confident we all feel grateful,—and I sincerely hope that we may make a proper use of it."

In this wish Mr. Moon most heartily concurred, and proceeded to illustrate the power of the mind over external circumstances, not only in his own case, but in those of many persons whom he had known. He stated that a rich couple, whom he could name, were

as wretched as, perhaps, mortals could be, because they had no children,—while another pair, quite as wealthy, were not less miserable because they had more children than they could sustain in the same elevated situation as themselves. He could mention poor people who seriously thought there was no happiness on earth, except in fine carriages and splendid mansions; while several of the most unhappy of those, into whose society he had been thrown, were the possessors of dwellings like palaces, and never hardly moved from home, but in a superb carriage, attended by numerous servants. He then mentioned instances both amongst the rich and the poor, in which, by the mere power of the mind, the scene around was almost always kept sunny and sweet, balmy and beauteous, and made to yield hope in distress, and comfort in trouble.

"You are perfectly right," said Mr. Joy, "it is the mind, not external, that can make us happy or wretched. Our feelings, emotions, and desires, not our worldly possessions, determine the number and duration of our pleasures. Of this our social intercourse this evening is positive demonstration. Who could be more happy than we have been, and now are?—and as we have not been feasting and drinking, or trying to drown dull care in seas of spirits, I deem it beyond doubt that our evening's enjoyment has come from within."

"True, true," responded every tongue in this happy circle, and Mr. Moon added, as his friends rose to depart, that he did not see why men should not, and could not, by the proper employment of their mental and moral powers, so rise above and control external circumstances, as to be generally happy.

C.

MR. OWEN'S LECTURES.

THIS gentleman has recently delivered three lectures in Preston, on what is called "the science of society." If I may judge of the result of these lectures from the expressed opinions of others, they regard the scheme as wholly Utopian; that though flattering to talk about, it wants this very important feature, *practicability*.

He tells us that in the regenerated state, which is about to commence, misery is to be banished from the earth; that there will be no poverty or discord, no irritable feeling, no injustice; the poorest are to be in better circumstances than the richest are now; all are to be raised, but none reduced; that we are to live in better houses than the aristocracy; and ultimately not to work more than three hours a day! All this is very fine, but how it is to be accomplished seemed to puzzle Mr. Owen's auditors. I observed to him in conversation, "you have not the *materials* by which this can be effected: where will you find honesty, disinterestedness, and unity, in a word, *character*, to afford the least hope of such a result? You see that scarcely any two can co-operate through life, although closely connected by the ties of *interest*: how then is it likely that thousands will be of one mind, so as to act in community?" "O, we can manufacture character as easily as we can calico pieces," was Mr. Owen's reply. This is easily said, but every effort hitherto made, proves that it is not so easily done. I can easily understand how an intelligent artisan can make a machine out of a piece of iron, or yarn from the fibres of cotton, but how character is to be manufactured with the same facility, so as to induce man to merge his *individuality* of interest into that of others, is, I confess, beyond my power to conceive. If "man's character is formed for him," and not by himself, and as this has *always* been the case, whence has been developed the principle which suggests and promises to secure a universal change? If man is as passive as the clay which receives any impression put upon it, how is it that Mr. Owen, surrounded with the same circumstances as others, should have views totally dissimilar to all the world? If bad circumstances have always existed, producing nothing but bad characters, on whom are we to cast the blame? On man?—we are told he is not *accountable*;—he acts by *necessity*—he neither believes, nor loves from *any choice of his own*; and, therefore, we arrive at this conclusion, that as no man is to *blame* for the most atrocious and wicked deeds that ever were committed, the *blame* falls upon *God*; or, in the language of the socialists, "*the Power which*

created us." But the truth is, Mr. Owen himself is a proof of the **POWER OF MIND over circumstances**, and though we are all controlled a good deal by these, some more than others, the gift of *reason* on which is founded our *responsibility*, frequently soars above them, and sets them at defiance. And instead of viewing the present state of society as a *mixture of good and evil*; possessing, perhaps, a vast deal more good than we are generally disposed to allow; and instead of viewing our present existence as preparatory to one far more exalted, this system represents the whole world in its present condition, as a *mass of misery*. And, assuming that *this earth is the only place of enjoyment and happiness*, of which we have any knowledge, we need not wonder at the anxiety of the socialists to create a paradise here below.

I doubt not but the intentions of Mr. Owen are good, and the spirit he uniformly exemplifies and inculcates is that of kindness and good will; yet there are two ways in which his lectures are calculated to do harm. First, by raising expectations that can never be realized in this world, and consequently adding to the embitterments of life's successive *disappointments*. Secondly, by diverting good men's minds from that remedy which God has ordained, and which has been proved to be practical and efficacious. And were it not for these, I certainly should not have used so much freedom in expressing a decided disapproval of the system. The way to get popular with the bulk of the working class is, to *promise* to deliver them from all the ills they endure; and as long as I can recollect, they have had their minds perpetually unsettled; their expectations raised and disappointed; first by one chimera and then another, till they have been almost baffled out of every enjoyment within their reach.

How different is the teaching of Jesus! and how practicable are all the plans of doing good which are based upon a recognition of his authority! He promises no paradise on *earth*, but raises our hopes to a "better kingdom," "a new heaven and new earth, wherein dwelleth righteousness." He does not mock us by promising perfect bliss, in a state where man cannot boast of to-morrow; where man's certain and daily-expected mortality would of itself be a tormentor amid so much enraptured enjoyment, as is promised in one of these communities. No; he teaches us to exercise *patience* and *hope*, and gives us the promise of heaven, with such a change in our nature as will fit us for its enjoyment. He uniformly recognized the free agency of man, and his consequent accountability for his actions. He pronounced all to be *sinners*, and called upon them to *repent*. "God be merciful to me a *sinner*," is the prayer which he approves. Christ dealt in no subtleties about "circumstances," but pronounced the displeasure of God against "every man that *doeth evil*." He understood human nature; and hence the fear of punishment and the hope of reward—principles which all experience proves to be useful, were constantly enforced to produce a moral change among the people. And had not this system been since dreadfully corrupted, Mr. Owen would not have been supplied with an argument from the bad state of society, to lead the minds of men after any other. This system was proved, in the primitive ages, to be mighty through God to the effecting of a change so great, as to be compared to a "new creation." The present restless state of the public mind, and the general dissatisfaction with the *mercenary religions* of the day, afford a hope that extraordinary efforts will yet be made to present Christianity to the world, in the simplicity and efficiency of her primitive character. It is the total insufficiency of the modern systems of religion to reform the world, that has called Mr. Owen and others into the field; and whatever mischief may be produced in retarding the religion of Jesus, upon the supporters of these systems, in a great measure, must rest the blame.

I would also observe, that although, in my opinion, the experiment at New Lanark proves nothing in favour of the "community" principle, it shows that if the wealthy classes, in the spirit of universal charity, would take the poor by the hand, and devote their time and a portion of their property for their advance-

ment of a vast change for the better would be sure to take place. Mr. Owen's exertions and liberality put to shame the doings of modern Christianity. His doctrine of "circumstances," however, is little more than an extension of the oftentimes repeated axiom, that "example is better than precept;" and I wish it may induce our modern teachers to abandon the mode of leading the people merely by sermons and abstract teaching, and to commence a *Christian socialism*, by bringing the *whole population* within the influence of happy companies and virtuous associations. We should all be alive to this, and instead of abandoning the great mass of the people to the public house, or the *socialism of the street*, we should at once be determined to bring *every human being* within such inviting and tangible influences as are calculated to improve their characters. And I observe, in conclusion, it is not by persecution or coercing the opposers of our faith, that we can make religion popular, but by infusing into it all the loveliness, meekness, kindness, and *practical goodness*, of which it is capable.

RESTORING LOST PROPERTY.

WHILE we frequently hear with pleasure of many laudable cases of honesty, manifested by persons restoring money or goods, which they had found, we are occasionally pained by becoming acquainted with instances of a contrary character. Persons picking up lost articles in the street, often seem pleased by coming into possession, so easily, of what was not expected; instead of feeling sorry that some other individual had sustained the loss. By such an accident, persons possess themselves of another's property without the odium attached to stealing. Children ought to be frequently cautioned in reference to this, for who has not seen them jump and manifest their joy upon finding a penny, a knife, or any other trifling matter. The duty of restoring every article found to its proper owner, should be made a distinct lesson in every school, and in every family. Children should be instructed to know that the sin of stealing is not confined to the mere *act of taking* property, but virtually applies to keeping possession of it in defiance of the owner; and that, therefore, a man may be criminal in one way as well as the other. When persons lose goods, they know not how or where, and they experience great anxiety in addition to the loss sustained; so that to retain any article after the owner is known, is to increase this additional infliction. Returning found property is nothing more than an act of justice. If I lose an umbrella, I am desirous that the finder should return it; and, of course, I ought to be anxious to exert myself in every possible way to do the same to others. Is it not both *dishonest* and *disgraceful* to retain for our own use that which belongs to another?

I have been led to these remarks by the following simple circumstance:—Going into my room this morning, the first thing I noticed was a *sixpence* lying on my books. Upon inquiry, I learned that the servant had found it while cleaning the room, and, as all servants ought to do, had left it for the owner. Having named the circumstance at our breakfast table, one of the little ones observed, "There is a sixpence on the drawers in our room, but I think it belongs to Joseph; upon which another said, "I will not have it because it is *not mine*; you had better take it father." "Well, I will," said I, "and if we can find out the owner, I will give it to him, but if not, it shall be given to the poor." I remember during a late flood, a person had a quantity of timber washed from his yard. Part of it was secured a few miles down the river; but so little was the man, who got possession of it, under the influence of either sympathy or honesty, that it was with difficulty he was persuaded to give it up. A squirrel, which had been given to a person, effected its escape from its keeper as he was carrying it home, and took up its retreat in a cellar. He applied for leave to catch it, which was objected to, except he would pay half a crown; and it was not without the interference of a third person that the request was granted.

When property is not *irrevocably lost or destroyed*, two things only are necessary to secure to all parties their own—first, *honesty*—a virtue to be universally commended; and, secondly, suitable *arrangements* for enabling honest persons to find out the right

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owner. An office, therefore, I think should be kept, where lost and found goods might be registered. Honourable persons would take no rewards for doing that which was their duty; but it might be useful generally to attach a reward, to be paid by the owner, bearing a certain proportion to the value of the article found.

It is well known that at present the lord of the manor has a claim upon any found property, and to hold the same without giving due publicity, is punishable as felony. This arrangement is useful to a certain extent, but attended with many defects in detail, like most other antiquated usages. But as the property is held for the benefit of the owner, and returned to him if he claim it within a reasonable time, extending to a number of years, it is a regulation in the absence of better, which ought to be respected.

Before concluding this article, I would beg leave to recommend the spirit of the above remarks, in reference to restoring borrowed books to the proper owners. The instances of neglect in reference to keeping borrowed books, are exceedingly numerous. A good rule would be, to allow a certain corner in every book-case, for borrowed books. If always placed there, and especially if some such motto as this, "Send us home," was attached to the shelf, a large number of absentees would be likely to get a marching order. If every book was restored to its owner tomorrow, how many unemployed persons might be furnished with a job!

EXERCISE IN THE ART OF CORRESPONDENCE.

Is giving instruction in schools, or at home, it is important that it should bear as much as possible upon practical life. Why engage the time of youth with what they have scarcely ever occasion to use after leaving school, to the neglect of that which is almost of every-day utility? The advantages of communicating our thoughts by notes and letters, are obvious: and the specimens which pass through the hands of every man of business, show that it is a point not sufficiently attended to in the training of youth. Dr. Franklin says, "the boys should be put on writing letters to each other on any common occurrences, and on various subjects, imaginary business, &c., containing little stories, accounts of their late reading, what parts of authors please them, and why; letters of congratulation, of compliment, of request, of thanks, of recommendation, of admonition, of consolation, of expostulation, excuse, &c. In these they should be taught to express themselves clearly, concisely, and naturally, without affected words or high-flown phrases. All their letters to pass through the master's hand, who is to point out the faults, advise the corrections, and commend what he finds right."

The following note from a friend points out an useful mode of employing a little leisure time in improving in the art of correspondence:—

"We have just instituted in my house a little society which promises to be interesting and useful. It was formed at the suggestion of, and the plan almost entirely developed by, my youngest daughter, who will be eight years old the first of next month. She calls it 'The Darlington Corresponding Society,' though it is limited to my wife, myself, our children and a niece, and two of my sisters who live in the town. It is regularly organized, my wife being president, the little girl above mentioned the secretary, and most of the others the committee. The rules of the society enjoin that each member shall write a letter or essay every week, or in default write two the next week. They may be addressed to any one, but they are handed to the little secretary, and at an appointed hour once a week, for the purpose, they are read to the assembled members. The members are also encouraged to write little notes to each other at any time, which are not intended to be read aloud. The whole plan is designed to improve the young folks in composition and familiar or business letter writing. It gives a pleasing and favourable opportunity for interchange of sentiment, communication of intelligence and instruction, or any useful hints in regard to conduct, &c. The letters so produced are intended from time to time to be forwarded to two of our

sons, who are absent, and thus they will be enabled to share in the pleasures and amusements of the family."

Improvements in letter writing are well deserving the attention of all. If I were a young man, the first pound I could spare, should be laid out in purchasing a small writing desk. I would then furnish myself with quills, pen-knife, (no steel pens,) black ink, (not blue,) wafers, wax, seal, pen-wiper, scissors, folder, India-rubber, black-lead pencils, blotting paper, letter frame, with writing paper of three sizes, note, octavo, and quarto post, besides pot, or foolscap, for common purposes.

Having thus acquired the instruments, I would try to excel in composition and arrangement, and in folding and addressing my communications to others. With these feelings, I cordially recommend the advice of Dr. Franklin, and the little society at Darlington, to the attention of all young persons.

ON EXTENDING THE PRACTICE OF SINGING.

REFERRING to a certain period in Scottish history, a writer observes "that the ballads had a considerable influence in forming their characters." The different effects produced by the same words in speaking and in singing are so obviously in favour of the latter exercise, that it is astonishing we should have been so long indifferent as to its cultivation. Who does not feel the mellowing, the inspiring effect of good singing, even in the street? and hence the words, which upon paper are scarcely considered worth the trouble of reading, when delivered in tune and song fetch halfpennies out of the pockets of the passers by, as if by magic. I saw two men the other day singing in Avenham Road, about "Canaan's happy shore," and just as I passed, two donations came to hand. What is it that charms at a public house, and in the society room, more than a good song? What is it that keeps a congregation awake and lively, so much as the sweet singing? Without the magic of this I will undertake to say that "revivals" would be almost unknown. The workers of iniquity have found out its use, and hence musical saloons are now becoming common. Organs, pianos, and vocal music, are introduced into many public houses, and multitudes are attracted by this bait, and caught like flies in the spider's web. Deeply is it to be regretted that other places, where decency, morality, and sobriety are respected, are not more frequently furnished with the attractions of singing. Mechanics' Institutes are clearly a failure in this country, and principally because they contain no attraction but that of dry study; let singing and music be introduced, and they would then become popular and likely to counteract the baneful influence of the landlord's choir. I like solo singing the best, especially when the words are not sacrificed to the tune. When the pronunciation is distinct and good, how sweetly do the words strike the ear and impress the heart! See how the child runs to the door to hear the "buy a broom;" dinner, supper, or any meal will it forsake, if allowed, upon the hearing of music in the street. Every temperance meeting ought to introduce singing, and if useful admonitions were conveyed in lively airs, I am confident it would increase the attendance, and be likely to do good: when impressions are received with pleasurable feelings they are long remembered. Singing, as well as other pleasing exercises ought to be introduced into every school, and the teacher who objects to these, I think, has yet to learn the science of human nature. Who has not been delighted with the infant's song at the infants' school? I should certainly prefer for common singing didactic pieces, to what are called *devotional*, because I think it improper to use the name of the Lord in vain, or to express with the lips what the heart is not supposed to feel. Singing the *praises* of God should be *sincere* as well as *seasonable*. In Germany singing is not merely learned as a profession, but as one of the ordinary accomplishments of life; and what family would not be benefited and delighted if one of its own members could give them an instructive song, as a dessert after each meal? When a certain person said in reference to forming the habits of a people "they may make the laws as will if I may make the ballads," he must have contemplated their effects when published, in the overpowering influence of national airs.

VARIETIES.

THEOLOGICAL SCHOOLS.—We are opposed to the present mode of getting up sectarian theological schools. We see so many ignorant men come out of those establishments, pretending to teach theology, who were never designed by nature or grace for the ministry; who are as ignorant of grace and the first principles of christian religion as Nicodemus, that we have become disgusted with such human establishments, and regard them as sources of corruption and division, rather than helps to the Church of God. In past ages, the schools have been the channels through which error like a mighty torrent, has poured its poison into the church. Through these mediums, the clergy have contrived to control and take away the liberty of Zion. And is it surprising that we, who are reformers, should be a little cautious about entering hastily into a course which has proved so fatal and dangerous to thousands? It is not education, but the method, which produces alarm among our friends.—*Christian Teacher.*

ANCESTRY.—An ingenious French writer observes, that those who depend on the merits of their ancestors, may be said to search in the root of the tree, for those fruits which the *branches* ought to produce.

EVILS OF ABSENTEEISM.—Capt. Marryatt states, in the Metropolitan, that there are, within twelve miles of London, seven thousand residences to let, consisting of mansions with parks, capital houses with pleasure grounds, beautiful villas and cottages, their owners have gone to the continent to repair damaged fortunes, or to live more stylishly on limited incomes than they can at home, spending millions abroad among foreigners. To this immense emigration of the wealthier class he ascribes much of the wretchedness and starvation suffered within a few years by the poor.

EXERCISE.—The skipping-rope, a toy which is discarded by the young girl when entering a premature womanhood, but which ought to be looked upon as a necessary article in every boudoir, or private room occupied by a woman of civilized life and civilized habits, is one of the best, if not the very best kind of gymnastic exercise that I know. It exercises almost every muscle of the body. There are few women who do not neglect exercise. Men—most of whom have some necessary out-of-door occupation—men almost universally walk more than women. Thousands upon thousands of English women never cross the threshold of their houses oftener than once a week, and then it is to attend the public worship of their maker; and it is seldom that in towns, the distance to the church or chapel is such as to occupy more than ten minutes in going thither.—*Dr. Robertson.*

"TENDER MERCIES OF WAR."—At the battle of Austerlitz, a division of the Russian army which fought in alliance with the Austrians, in retreating mistook its way, and was gradually forced to Soult's advance, on a large extent of smooth space covered with snow. The space was found to be a frozen lake. The French halted at its hedge and commenced a heavy fire of cannon, not on the unfortunate Russians, but on the lake. The ice, loaded with men, horses, and guns, at last gave way under the cannon balls, and in another moment the whole division was engulfed!

THE GIPSIES are very numerous; amounting to about 700,000. It is supposed that there are about 18,000 in this kingdom. But, be they less or more, we ought never to forget that they are branches of the same family with ourselves,—that they are capable of being fitted for all the duties and enjoyments of life. The trades they follow are generally chair-mending, knife-grinding, tinkering, and basket-making, the wood for which they mostly steal, but, in general, neither old nor young among them do much that can be called labour; and it is lamentable that the greatest part of the little they do earn, is laid by to spend at their festivals; for, like many tribes of uncivilized Indians, they mostly make their women support their families, who generally do it by swindling and fortune-telling. Their baskets introduce them to the servants of families, of whom they beg victuals, to whom they sell trifling wares, and tell their fortunes, which, indeed is their principal aim, as it is their greatest source of gain. Many of these idle soothsayers endeavour to persuade the people, whom they delude, that the power to foretell events is granted to them from heaven, to enable them to get bread for their families. It would be well were the prognostications of these women encouraged only among servants; but this is not the case. They are often consulted by those who ought to know and *teach them* better; and it is astonishing how many respectable people are led away with the artful flattery of such visitors. They forget that the gipsy fortune-teller has often made herself acquainted with their connexions, business, and future prospects, and do not consider that God commits not his secrets to the wicked and profane, and that the power of foretelling future events can come from Him alone, when, for some wise and great purpose, He is pleased to grant it.—*Crabb's Gipsies' Advocate.*

GREY HAIRS.—The sedentary, the studious, the debilitated, and the sickly, are, with very few exceptions, those who are earliest visited with grey hairs. The agricultural labourer, the seaman—all whose employment consist of or involves exercise in the open air, and whose diet is as necessarily simple, are those whose hairs latest afford signs that the last process has commenced, that the fluids have begun to be absorbed, the textures to dry up and become withered. All whose employment renders much sitting necessary, and little or no exertion possible; all who study much, all who from whatever cause, have local determination of blood, particularly if towards the head, are the persons most liable to early grey hairs. It is well known that mental emotion, violent passions, have in a single night made the hair grey. Instances of this are numerous. They are in the same way to be understood and explained. They are owing to the increased determination of blood, stimulating the absorbents into preternatural activity, and causing them to take up the colouring matter of the hair. It will indeed be fortunate if a desire is to preserve the youthful luxuriance of the hair, should induce any fair votary of fashion and civilization, to forego late hours and heated rooms, and to try whether it is not better, and productive of more happiness, as well as calculated to produce this end, to exercise her limbs, and inhale the fresh and untainted breath of the morning hours. It will indeed be fortunate if this, or anything else, induce any fair victim of civilization, who earns her bread by ministering to the gay pleasures of her wealthier peers, to steal from her labours one single hour, as an offering to her health.—*Dr. Robertson.*

BACon.—“It seems necessary that a word or two should be said in this place about bacon, which is now so much vaunted as a remedy for indigestion. In the great number of cases, I do not hesitate to say that it must do harm,—in all cases where the juices of the stomach are either deficient in quantity or vitiated in quality; where the tissues want power, or where they are in a state of inflammatory excitement; in fact, in all cases where the indigestion has its seat in the stomach. But in cases where the juices of the stomach are sufficient in quantity and healthy enough in nature to mix with the food, and act on it chemically; where the contractile powers of the stomach are sufficient to grind the mass into a pulp, in short, in all cases where the food is digested by the stomach, is ejected in the proper state into the bowels, and where all that is wanting is a *stimulus* to carry the mass forward through the intestines; the laxative properties of the fat, and of the salt contained in the bacon, will act beneficially, and to such cases bacon will, no doubt, be of service.”—*Ibid.*

LUXURY.—When I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of third. Man falls upon every thing that comes in his way; not the smallest fruit or excrecence of the earth, scarce a berry or a mushroom can escape him.—*Addison.*

OBSERVATIONS BY REFORMED CHARACTERS AT THE BREAKFAST SOIREE.—I can now walk straight home from my work on Saturday night, since I became a tee-totaler: formerly I took a meandering direction into the public house, and scrambled home about midnight.—Every tee-totaler should be a working man in promoting the good cause, and not be tee-total from a selfish principle of deriving all the good himself. All manufactures would be promoted by tee-totalism; even the publican would ultimately reap the benefit of abandoning his present trade. Men would pay their debts, stop litigation, and it would be the best reform bill ever passed for the benefit of Ireland.—Drunkenness has long been prevailing through the world; the older the worse.—Fines against workmen who, to avoid temptation, absent themselves from club-meetings, go to promote the drunkenness of those that attend, leaving the principal management of all business to expert drunkards. This is the grand cause of the folly and failure of all societies connected with the trade.—I refused to sign a licence for a drunkard; the men were offended; but when I told them I was a tee-totaler, they forgave me of any private ill will to him personally.—Diffusion of useful knowledge will promote tee-totalism.—The cash saved from drunkenness should go to promote sobriety, peace, education, and religion.—The agitation of tee-total at a grand wedding party, secured the corks in the bottles, and prevented intoxicating drinks from being used, which was provided for the occasion; all by a single tee-totaler.—All the laws of a British parliament in a century are not able to effect the good of tee-totalism a single year in promoting sobriety.—Children can be nursed without intoxicating drinks, and tee-total suck is the purest: a tee-total breath is sweetest to a tee-total husband.—No great cause ever received universal approbation at first. We should bear the foolish evils of opponents in the spirit of charity.

THE ATMOSPHERE.—The atmosphere is an element which we cannot see, but which we feel investing us wherever we go; whose density we can measure to a certain height; whose purity is essential to existence; whose elastic pressure on the lungs, and on and around the frame, preserves man in that noble attitude which lifts his head towards the skies, and bids him seek there for an eternal home. The atmosphere is neither an evaporation from earth or sea, but a separate element bound to the globe, and perpetually accompanying it in its motions round the sun. Can we for an instant imagine, that we are indebted for the atmosphere only to some fortuitous accident? If there were no atmosphere and if we could possibly exist without one, we should be unable to hear the sound of the most powerful artillery, even though it were discharged at the distance of a single pace. We should be deprived of the music of the sea, the minstrelsy of the woods, of all the artificial combinations of sweet sounds, and of the fascinating tones of the human voice itself. We might make our wants and our feelings perceptible to each other, by signs and gesticulations, but the tongue would be condemned to irremediable silence. The deliberations of assemblies of men, from which laws and the order of society, have emanated, could never have taken place. The tribes of mankind would wander over the earth in savage groups incapable of civilization, and the only arts which they could ever know, would be those alone that might enable them to destroy each other.—*Quarterly Review.*

A BEAUTIFUL REFLECTION.—It cannot be that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity, to float a moment upon its waves and sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our heart, are for ever wandering about unsatisfied? Why is it that the rainbow and cloud come over us with a beauty not of earth, and men pass off and leave us to muse upon their faded loveliness? Why is it that the stars who hold their "festival around the midnight throne," are set above the grasp of our limited faculties, for ever mocking us with their unapproachable glory? And finally, why is it that brighter forms of human beauty are presented to our view, and taken away from us, leaving the thousand streams of our affections to flow back in alpine torrents upon our hearts? We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades; where the stars will be spread out before us, like islands that slumber on the ocean; and where the beautiful beings which here pass before us like shadows, will stay in our presence for ever.—*Bulwer.*

NO MISTAKE IN NATURE.—From nature's largest work to the least insect that frets the leaf, each has organs, and feelings, and habits, exactly suited to the place it has to fill. Were it other than it is, it could not fill its place—and, being what it is, were it removed to any other, it would surely be less happy. The flower of the valley would die upon the mountain's top, and surely would the hardy mountaineer, now flourishing upon Alpine heights, languish and die, if transplanted to the valley. The maker of the world, then, has made no mistakes,—has done no injustice,—everything as he arranged it, is what it should be, and is placed where it should be, and none can repine, and none complain.—*The Listener, by Caroline Fry.*

THE SONG OF THE ROBIN.—Few observers of nature can have passed, unheeded, the sweetness and peculiarity of the song of the robin, and its various indications with regard to atmospheric changes: the mellow, liquid notes of spring and summer, the melancholy sweet pipings of autumn, and the jerking chirps of winter. In spring, when about to change his winter song for the vernal, he warbles, for a short time, in a strain so unusual, as at first to startle and puzzle even those ~~who~~ most experienced in the notes of birds. He may be considered as part of the naturalist's barometer. On a summer evening, though the weather may be in an unsettled and rainy state, he sometimes takes his stand on the topmost twig, or on the "house top," singing cheerfully and sweetly. When this is observed, it is an unerring promise of succeeding fine days. Sometimes, though the atmosphere is dry and warm, he may be seen melancholy, chirping and brooding in a bush, or low in a hedge: this promises the reverse of his merry day and exalted station.—*Anecdotes of the Animal Kingdom.*

HIGH-FLYING AND VULGAR.—A certain lady of this city, who was in the habit of using extremely polite expressions before company, but was accustomed to address her servants in very loose language, seeing that the candles wanted snuffing, in the midst of a large party, said to one of her servants—"Rid those expiring luminaries of their loads." "Ma'am?" said the stupid wench. "Relieve those luminaries of the superincumbent dross that bears upon them," replied the lady. "Ma'am?" repeated the perplexed servant. The would-be lady hostess, angry that her servant should not appear to understand her beautiful language, cried out in a voice of thunder, "Snuff the candles you hussy you!"—*Philadelphia Paper.*

THE AMERICAN PRESS.—"Side by side with the sinners of the nostrum, stand the sinners of the newspaper press. The case is clear, and needs little remark or illustration. The profligacy of newspapers wherever they exist, is a universal complaint; and, of all newspaper presses, I never heard any one deny that the American is the worst. Of course, this depravity being so general throughout the country, it must be occasioned by some overpowering force of circumstances. The causes are various; and it is a testimony to the strength and purity of the democratic sentiment in the country, that the republic has not been overthrown by its newspapers. There will be no great improvement in the literary character of the American newspapers till the literature of the country has improved. Their moral character depends upon the moral taste of the people. This looks like a very severe censure. If it be so, the same censure applies elsewhere, and English morals must be held accountable for the slanders and captiousness displayed in the leading articles of British journals, and for the disgustingly jocose tone of their police reports, where crimes are treated as entertainments, and misery as a jest. Whatever may be the exterior causes of the Americans having been hitherto ill-served in their newspapers, it is now certain that there are none which may not be overpowered by a sound moral taste. In their country, the demand lies with the many. Whenever the many demand truth and justice in their journals, and reject falsehood and calumny, they will be served according to their desire.—*Miss Martineau.*

UNREMITTING KINDNESS.—A comedian went to America, and remained there two years, leaving his wife dependent on her relatives. Mrs. F.—it expatiating in the green-room, on the cruelty of such conduct, the comedian found a warm-advocate in a well-known dramatist. "I have heard," said the latter, "that he is the kindest of men; and I know he regularly writes to his wife by every packet." "Yes, he writes" replied Mrs. F., "a parcel of flummery about the agony of absence; but he has never remitted her a shilling.—Do you call that kindness?" "Decidedly," replied the author, "unremitting kindness."

THE MORMONS.—Several teachers of the "the Mormons," have visited this country, and having for some time been labouring in Preston, the following notice, from a Philadelphia paper, may be acceptable. Of course it must be considered as the report of no friend to the cause:—"A gentleman living in Loraine county, Ohio, writes, that a more extraordinary sect has not sprung up since the days of Mahomet. In the town of Kirtland they have erected a stone temple at an expense of 40,000 dollars. It is 60 by 80 feet broad, and 50 feet high. It has two rows of Gothic windows. The first floor is the place of worship, with four rows of pulpits at each end, having three pulpits in a row. These twelve pulpits rise behind and above one another, and are designed, the uppermost row for the bishop and his counsellors, the second for the priest and his counsellors, the third for the teachers, and the fourth or lowest for the deacons. Over the division between each of the rows of pulpits, is a painted canvas, rolled up to the ceiling; and to be let down at pleasure, so as to conceal the dignitaries from the audience. The area can be divided into four apartments at pleasure, so as to carry on the objects of imposture. The second and attic stories are for a theological and literary seminary, which is expected to have the manual labour system attached to it. The Mormons are very eager to acquire an education. Men, women, and children, are studying Hebrew. Some of the men in the middle age pursue their Hebrew till 12 o'clock at night and attend to nothing else. They pretend to have remarkable revelations, work miracles, heal the sick, &c."

LACONICS.—We should rather pity than hate those who in the most important concerns act ill.—A man can always conquer his passions if he *pleases*; but he cannot always *please* to conquer his passions.—To be truly and really independent, is to support ourselves by our own exertions.—Laws act after crimes have been committed; prevention goes before them both.—An enlightened people are a better auxiliary to the judge than an army of policemen.—The spirit of society on toleration may be looked upon as the thermometer of civilization.—The true worship of God does not consist in words, but in deeds.—The natural flights of the human mind are not from pleasure to pleasure, but from hope to hope.—The two great movers of the human mind are, the desire of good, and the fear of evil.—Thinking is the least exerted privilege of cultivated humanity.—All deception in the course of life, is indeed nothing else but a *lie* reduced to *practice*, and *falsehood* passing from *words* into *things*.—He is unfit to rule others, who cannot rule himself.—The strength of a king is the friendship and love of his people.—Truth will be uppermost, some time or other, like cork, though kept down in water.—A man that should call every thing by its *right* name, would hardly pass through the streets without being knocked down as a common enemy.—It is common to men to err; but it is only a fool that perseveres in his error; a wise man, therefore, alters his opinion: a fool never.

THE LORD'S PRAYER.

Almighty Father ! who in heaven
Rulst with undivided sway ;
To Thy great Name be glory given,
From day to night, from night to day.

Thy kingdom come ! and may we do
Thy will on earth, as it is done
By those angelic beings, who
In endless bliss dwell round Thy throne.

What thou mayst deem a fit supply,
Give to our ev'ry temp'ral want !
Look on our sins with pardoning eye,
As we to others pardon grant.

Let not temptation, Gracious Lord !
Thy humble servants overcome ;
Nor let us, for Thy faithful word,
In paths of evil longer roam.

Then shall Thy kingdom, glory, pow'r,
Be long exalted amongst men ;
And every age, thro' ev'ry hour,
Shall sing Thy praise with loud amen.

Bury.

T. R. Y.

THE FLOWER AND THE WILLOW.

A LOVELY flower of rainbow hue,
Beneath weeping willow grew,
But discontent proved its vexation ;
It murmur'd at its situation.

While passion shook its blushing head
It, to the weeping-willow, said :—
“ See how I'm shaded here by you ;
My lovely charms are hid from view :

Beauties like mine would surely grace
An open and conspicuous place.
Why, in this lonely shade, must I
Unnotic'd bloom, unnotic'd die ?

To hide such charms is 'gainst all rule,
And Flora, surely, was a fool
To plant so fair a flower as me
Beneath a gloomy willow-tree !”

The goddess, from her fragrant bower,
O'erheard the discontented flower ;
And straightway she its wishes granted ;
'Twas to another place transplanted.

Beneath the sun's resplendent ray,
Its charms were wither'd in a day.
The willow that had been its aid
Surveyed the change, and thus she said :—

“ Frail murmur'r ; thou mayst lament
The fatal fruits of discontent ;
For, since my shelter was despis'd,
See how thy folly is chas'tis'd !

Why did thy pride create a care
That all who pass'd might deem thee fair ?
But thou hast prov'd, to thy vexation,
How dear fools pay for admiration.

To Flora's tribes I hope thy fall
Will prove a good, and teach them all
To live contented in their stations ;
Nor murmur at her dispensations.

The faded flower made no reply,—
But, trembling to the zephyr's sigh,
Bow'd down its languid head, and died ;
The victim of its foolish pride.

MARY M. COLLING.

NATURE.

NATURE is a splendid show,
Where an attentive mind may hear
Music in all the winds that blow ;
And see a silent worshipper
In every flower, on every tree,
In every vale, on every hill,
Perceive a choir of melody
In waving grass, or whispering rill ;
And catch a soft but solemn sound
Of worship from the smallest fly,
The cricket chirping on the ground,
The trembling leaf that hangs on high.

DR. BOWRING.

THE ORPHAN BOY.

ALAS ! I am an orphan boy,
With nought on earth to cheer my heart :
No father's love, no mother's joy,
Nor kin nor kind, to take my part.
My lodging is the cold—cold ground,
I eat the bread of charity ;
And, when the kiss of love goes round,
There is no kiss, alas ! for me.

Yet once I had a father dear,
A mother, too, I wont to prize,
With ready hand to wipe the tear,
If chanced a childish tear to rise ;
But cause of tears was rarely found ;
For all my heart was youthful glee ;
And, when the kiss of love went round,
How sweet a kiss there was for me.

But, ah ! there came a war they say :—
What is a war I cannot tell ;
But drums and fifes did sweetly play,
And loudly rang our village bell.
In truth, it was a pretty sound,
I thought : nor could I thence foresee
That when the kiss of love went round,
There soon would be no kiss for me.

A scarlet coat my father took ;
And sword, as bright as bright could be ;
And feathers, that so gaily look,
All in a shining cap had he.
Then how my little heart did bound !
Alas ! I thought it fine to see ;
Nor dreamt that, when the kiss went round,
There soon would be no kiss for me.

My mother sigh'd, my mother wept ;—
My father talk'd of wealth and fame ;—
But still she wept, and sigh'd, and wept,
Till I, to see her, did the same.
But soon the horsemen throng around ;
My father mounts with shout and glee ;
Then gave a kiss to all around,—
And, ah ! how sweet a kiss to me !

But when I found he rode so far,
And came not home as heretofore,
I said it was a naughty war,
And loved the fife and drum no more.
My mother oft in tears was drown'd,
Nor merry tale nor song had she ;
And when the hour of night came round,
Sad was the kiss she gave to me !

At length the bell again did ring—
There was a victory, they said :
‘Twas what my father said he'd bring ;
But, ah ! it brought my father—dead !
My mother shriek'd—her heart was wo ;
She clasp'd me to her trembling knee ;—
And, O ! that you may never know
How wild a kiss she gave to me !

But once again—but once again
These lips a mother's kisses felt :
That once again—that once again—
The tale a heart of stone would melt ;
‘Twas when upon her death-bed laid,—
(O what a sight was that to see !)
“ My child !—my child !” she feebly said,
And gave a parting kiss to me !

So now I am an orphan boy,
With nought below my heart to cheer ;
No mother's love—no father's joy,
Nor kin, nor kind to wipe the tear.
My lodging is the cold—cold ground,
I eat the bread of charity ;
And, when the kiss of love goes round,
There is no kiss of love for me !

THELWALL.

Printed and Published by J. LIVESEY, 28, Church Street, Preston.
London—R. Croombridge, 6, Panyer Alley, Paternoster Row. *Manchester*—Rancks and Co., St. Ann's Square ; and Heywood, Oldham Street. *Bir-*
pool—Wilmer and Smith, Church Street ; and J. Pugh, Marybone. *Birm-*
ingham—J. Guest, 93, Steelhouse Lane. *Bristol*—J. Wright, Bridge
Street. *Leeds*—Walker, 27, Briggate. *Newcastle-upon-Tyne*—J. Rev-
castle, 103, Side ; and Caruthers, Great Market. *Sunderland*—William
and Binns. *Edinburgh*—C. Zeigler, 17, South-bridge. *Glasgow*—G.
Gallie, 99, Buchanan Street. *Dublin*—G. Young, 9, Suffolk Street.